

Christian student ministry workers in Sweden developed a series of questions to ask when reading a Bible passage. Called the “Swedish Method” because of its origins, these questions can be used when reading the Bible by yourself or with others.

The daily readings in this family worship guide have a few questions. However, we encourage you, as appropriate for your family, to ask the following general questions of the text each day.



Is there something that ‘shines’ from the passage—whatever impacts most, or draws attention?



Is there something you don’t understand, or a question the passage raises in your mind?



Is there a personal application to your life?



Is there something you plan to share with someone else – and who will you share it with?



How do ideas in the passage interrelate? Or with other passages in this book – or in the whole Bible?

*Worshipping Together* is part of the vision and is a ministry of the Reformed Presbyterian Church of Frankston, Victoria, Australia. [frankstonrp.org.au](http://frankstonrp.org.au) [bit.ly/WTrpcaf](http://bit.ly/WTrpcaf)

The concept and layout draws heavily from *Let’s Worship God*, a ministry of the Reformed Presbyterian Church in Airdrie, Scotland. [airdrierpcs.org](http://airdrierpcs.org)

The readings are from Tim Chester’s 3-year weekly reading plan. [bit.ly/WkBbl](http://bit.ly/WkBbl) or [bit.ly/3yrBbl](http://bit.ly/3yrBbl)

The quote on the cover is from the article *What Shampoo and Family Worship Have in Common*, Written by Randy Greenwald, (Quoted from *Tabletalk* magazine, Nov 1997.)

Notes this week are drawn in part from commentaries on 2 and 3 John by Bob Utley, Simon Kistemaker, Gordon Fee/James Stuart, and James Smith, and notes from the HCSB Study Bible, and the Reformation Study Bible

# Worshipping Together



We love God because He first loved us.

And we love to tell God that we love Him.

Joyful and faithful worship together twice each Lord’s Day is the highlight of our week. We are glad that they said, “Let us go to the House of the Lord.” Corporate worship prepares us for the week and prepares us for Heaven.

In addition, we regularly worship God as families and as individuals.

One father put it this way:

*The back of my shampoo bottle says, “Lather, rinse, repeat.” Simple enough that even I can do it. Though family worship may be a bit more complicated than shampooing hair, it ought not to be rated with “home dentistry” in the scale of difficulty.*



*If you could buy family worship in the store, it would come in the form of a Bible, and the directions would simply say, “Read, pray, repeat.” Men\* should gather their families at least once daily. They should read a portion of the Scriptures to them. And they should pray with them. There need be no fireworks or pizzazz to keep the kids interested. There needs to be only a father\* with a heart-love for God – who desires to see that love appropriated by his children.*

*Read, pray, repeat.*

\* Fathers leading their family in worship is always the goal. When, in the Lord’s providence, the father is absent or uninterested, a godly mother will lead her children

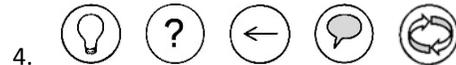
**Reading** 2 John 1-4, 3 John 1-4 Love and Truth

**Notes** (See back page for authors)  
2 and 3 John are the shortest 2 books in the Bible. Yet they are not insignificant. John greets warmly an unnamed Christian lady (2 Jn) and an unknown Christian friend, Gaius (3 Jn). It seems most likely that these 2 people hosted house churches in their homes. Both greetings are very similar. John speaks plainly of his love for his recipients.

His greeting to the lady reads much like the letter greetings of Paul and Peter. The RSB notes that *the source of this blessed “grace, mercy, and peace” is none other than God Himself, who is truth (John 14:6; 1 John 5:6) and love (1 John 4:8)*. His greeting to Gaius expresses a desire for health and prosperity. Kistemaker comments that *Gaius has made more spiritual than material progress—and that is commendable. John, however, wishes that Gaius may get along well in regard to both body and soul*.

Then to both, John expresses his delight in children walking in God’s truth. His reference seems to refer to spiritual as well as physical children – those of the elect lady and Gaius himself, apparently a spiritual son of John. What great joy indeed when those born to us and those born again through our witness walk in God’s truth.

- Questions** (see back page for explanation of symbols)
1. To whom are 2 and 3 John written?
  2. What does John desire for the elect lady and for Gaius?
  3. What do we want children to do?



- Praise** Psalm 142<sup>2</sup>
- Pray**
1. Commit in prayer for children walking in truth, by grace
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member

<sup>1</sup> You will notice we only have a printed guide for 6 days. We recommend each Lord’s Day you review the previous week’s readings and/or the previous or current week’s sermons and pray together

<sup>2</sup> Psalm selections are taken from the *Book of Psalms for Worship*. We encourage our congregation to sing the same selection each day for a week to gain familiarity with the selection

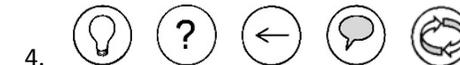
**Reading** 2 John 12-13, 3 John 13-14 I hope to see you soon face to face

**Notes** (See back page for authors)  
John closes both of these short letters with nearly identical words. He is thankful for paper and ink so that he can write this letter, but he longs for more. He realises both the value and the limitation of a letter.

As the RSB notes, *a letter is no substitute for personal fellowship. John hopes to share with his readers the mutual encouragement that can only take place in person*. We might find such a reminder useful in our day of social media. Mobile phone texts, emails, facebook comments, tweets all may be useful. But they are limited. Part of the need and the value of the Christian community is to get “together” time together.

Then John brings greetings. As the RSB notes *He closes by bringing greetings from one Christian community to another, a common practice in apostolic letters and a reminder of Christian unity*. Again this is helpful for us. Do we know each other in our Churches by name? Do we greet each other by name? If John could by letter, how much more ought we to be doing this in person. Let’s look forward in our worship assemblies and other church gatherings to imitating Jesus and John in greeting friends by name.

- Questions** (see back page for explanation of symbols)
1. What is the value of a letter?
  2. What is the value of face to face communication?
  3. How can we become better friends in church?



- Praise** Psalm 142
- Pray**
1. Pray that you church will grow in affectionate friendship
  2. Pray for your family
  3. Pray for a non-Christian friend/family member
  4. Pray for the reading and preaching of God’s word tomorrow

**Reading** 3 John 9-12 Imitate good, not evil

**Notes**  
(See back page for authors)

Now John contrasts a false teacher with a true messenger. Diotrephes is apparently a leader in the church, but he is unfaithful. As Utley notes, *this man is the first recorded “power-broker” or “church boss.” We do not know if he was the pastor or simply a significant layman. However, this does show his motives. This kind of egotistical individual has been present in the church in every age! Whether he was also a gnostic is uncertain and unstated, but possible. Not only did Diotrephes reject Apostolic authority, but he was aggressively involved in rejecting Apostolic policy and even taking his vengeance out on those who would follow!* John hopes to come to correct Diotrephes.

By contrast, Demetrius is one who is good and who should be imitated, unlike the evil of Diotrephes that must be corrected. Demetrius has a 3-fold testimony that he is on the side of truth. All who know him testify about him for good. (What a challenging example!) The truth itself testifies about him. In other words, as people listen to his teaching and, like the Bereans, search the Scriptures to see if what he says is true, they find that it is – that he is. And, John himself testifies that Demetrius is a true teacher.

Fee/Stuart note that *together 2 and 3 John help us see how closely connected a householder, hospitality in her or his house, and the church that meets in the house were in the first-century church.*

**Questions**  
(see back page for explanation of symbols)

1. What is Diotrephes like?
2. What is Demetrius like?
3. What was to be the response of Gaius and the church to both?

4.     

**Praise Pray**

- Psalm 142
1. Pray for God’s help in you imitating good, not evil
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member

**Reading** 2 John 4-6 Walk in love and in His commands

**Notes**  
(See back page for authors)

So often, it seems, professing Christians want to separate love and commandments. Loving Jesus, loving God is promoted (as it should be) as a high standard. Yet, for many, obedience is disregarded as legalism, or opposing love. John begs to differ.

His high commendation to this elect lady and her children is that they are walking both in love to God and in obedience to God’s commands. And, it can be no other way.

Kistemaker comments that *the command is that we love one another. The first time this command appears is when the nation Israel travelled through the Sinai desert. Then God told the people, “Love your neighbour as yourself” (Lev. 19:18). He also gave them the command, “Love the LORD your God with all your heart and with all your soul and with all your strength” (Deut. 6:5). How do we love God and our neighbour? By obeying the commands God has given us. The commands to love are not two individual precepts God gave the people of Israel. Every command of God is a requirement to show love to him and to our neighbour (see Matt. 22:36–40; Rom. 13:8–10; Gal. 5:14). “Therefore love is the fulfilment of the law,” says Paul (Rom. 13:10). When we obey God’s commands, we demonstrate our love to him.*

Walk in obedience. Walk in love. These are the same thing.

**Questions**  
(see back page for explanation of symbols)

1. What is love?
2. What is obedience?
3. Why can’t we separate walking in love and in God’s commands?

4.     

**Praise Pray**

- Psalm 142
1. Commit in prayer to walking in God’s love as you walk in obeying His commands
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member

**Reading** 2 John 7-11 Don't welcome them!

**Notes** (See back page for authors) Now John warns the elect lady and her children of the deceivers in the world. To follow these deceivers is a fatal mistake. As the RSB notes, *false teachers had been troubling some of the Christian communities by attacking the central truth of the gospel—that Jesus is the Anointed One, the eternal Son of God who took on human nature to accomplish salvation (1 John 2:22; 4:2, 3). To reject this truth is to reject all hope of reconciliation with God, while to receive it is to receive God Himself.*

Because true teaching is so important, not only must false teaching be rejected, but the false teachers themselves must be rejected. In contrast with John's words to Gaius to receive those who teach the truth, the elect lady is to "bar the door."

Utle comments that "do not receive him into your house" could refer to Christian hospitality (cf. Matt. 25:35; Rom. 12:13; 1 Tim. 3:2; Titus 1:8; Heb. 13:2; 1 Pet. 4:9 or 3 John 5-6), but it probably refers to inviting a traveling minister to speak to the house church (cf. Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philemon 2). As Kistemaker notes *John is not talking about the traveller who needs lodging for the night. He is referring to the teacher who intends to destroy the church of Jesus Christ.* Be careful what teaching you take in!

- Questions** (see back page for explanation of symbols)
1. Who does John identify as the antichrist?
  2. What is the standard of right teaching?
  3. How should we respond to false teachers?
  4.     

- Praise Pray** Psalm 142
1. Commit in prayer to grow in discernment and following of true teaching
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member

**Reading** 3 John 5-8 Do welcome them

**Notes** (See back page for authors) John tells the lady not to welcome them. Now, he urges Gaius to welcome them indeed. John is not two-faced. The "them" are different! Here John commends Gaius for showing hospitality – loving even strangers who come to speak and teach truth. Fee/Stuart suggest that *2 and 3 John should probably be read together in order to see the two sides of hospitality.*

The RSB notes that *John commends Gaius for receiving traveling Christian teachers with hospitality. The obligation to welcome and encourage those who proclaim the true gospel from place to place, and the joy that comes from this, stand in contrast to the need to avoid those who proclaim a false gospel (1 John 4:1-3; 2 John 10, 11). Those who proclaim the message and those who encourage and support them work together in serving the truth.*

Faithful teachers are to receive help and hospitality from the church. Faithful teachers are to be teaching for the sake of the Name of their Saviour. Faithful teachers and faithful churches are, as Kistemaker comments, to be *mindful of Jesus' word, "Anyone who receives a prophet because he is a prophet will receive a prophet's reward, and anyone who receives a righteous man because he is a righteous man will receive a righteous man's reward" (Matt. 10:41).*

- Questions** (see back page for explanation of symbols)
1. Why does John tell Gaius to welcome some teachers?
  2. What are true teachers motivated by?
  3. How does the church share in the work of true teachers?
  4.     

- Praise Pray** Psalm 142
1. Pray for your minister and missionaries you know to be true
  2. Pray for a member of your church
  3. Pray for your family
  4. Pray for a non-Christian friend/family member